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ETIQUETTES OF RECITING THE HOLY QUR'AN

1. Cleanness and Purity: “No one touches it except the pure ones.” (56:79)

The holy Qur'an may not be touched by the impure, namely those who have not performed the minor and major ritual ablutions. Imam Riḍā (P.B.U.H.) is quoted as saying, “Do not touch the holy Qur'an without having performed the minor and major ablutions (*wuḍū* and *ghusl*) as Allah says, ‘No one touches it except the pure ones.’”¹

2. Taking Refuge in Allah from Satan: “When you recite the Qur'an, seek the protection of Allah against the outcast Satan.” (16:98)

Seeking refuge in Allah is a recommended act while one is reciting the Qur'an, whether be it at the prayer times or at other times. Certainly, the aim is not merely to recite the sentence “I seek refuge with Allah from (the vices of) the Satan, the accursed.”, but it must become a prerequisite for the realization of that state in the self and soul within which man turns to Allah and distances himself from the whims and violent passions which hinder man's correct understanding.

3. Reciting Slowly and in a Singing Manner: “... and recite the Qur'an in a measured tone.” (73:4)

Qur'anic verses must be recited articulately. Imam Ṣādiq (P.B.U.H.) said, “The holy Qur'an is not supposed to be recited hastily, but it should be recited

articulately. Whenever you come to a verse treating of Hell, stop your recitation and invoke Allah for forgiveness. But, when you come to a verse treating of Paradise, stop your recitation and invoke Allah to grant you Paradise.”²

4. Contemplation: “[It is] a blessed Book that We have sent down to you, so that they may contemplate its signs, and that those who possess intellect may take admonition.” (38:29)

The holy Qur'an is not solely for recitation but is the Book of thought and meditation. Recitation is supposed to be the prelude of thought and meditation in the holy Qur'an. Those who do not think about the Qur'an to benefit from its secrets have been blamed by the Qur'an itself; “Do they not contemplate the Qur'an, or are there locks on the hearts?” (47:24)

5. Listening: “When the Qur'an is recited, listen to it and be silent, maybe you will receive [Allah's] mercy.” (7:204)

The audiences also have a duty toward the holy Qur'an, they ought to keep silence and listen to the recitation of its verses, from the point of courtesy, when it is being recited.³

2. *Al-Kāfi*, vol. 2, p. 618.

3. Taken from *An Enlightening Commentary into the Light of the Holy Qur'an*.

1. *Wasā'il al-Shī'a*, vol. 1, p. 269.

OCCASIONAL NOTE



In these sorrowful nights,
we would like to extend our heartfelt
condolences to you and the entire Muslim
community on the martyrdom anniversary
of the first leader of Shiites, Imam ‘Alī bin Abī
Ṭālib (P.B.U.H.). May our prayers ease
the pain of his loss.

THE LAST WILL OF THE COMMANDER OF THE FAITHFUL (P.B.U.H.) BEFORE HIS MARTYRDOM

O people! Every one shall meet what he wishes to avoid by running away. Death is the place to which life is driving. To run away from it means to catch it. How many days did I spend in searching for the secret of this matter, but Allah did not allow anything but its concealment. Alas! It is a treasured knowledge. As for my last will, it is that concerning Allah, do not believe in a partner for Him, and concerning Muḥammad (P.B.U.H. & H.H.), do not disregard his *Sunna*. Keep these two pillars and burn these two lamps. Till you are not divided, no evil will come to you.

Every one of you has to bear his own burden. It has been kept light for the ignorant. Allah is Merciful. Faith is straight. The leader [Prophet (P.B.U.H. & H.H.)] is the holder of knowledge. Yesterday I was with you; today I have become the object of a lesson for you, and tomorrow I shall leave you. May Allah forgive me and you!

If the foot remains firm in this slippery place, well and good! But if the foot slips, this is because we are under the shade of branches, the passing of the winds and the canopy of the clouds whose layers are dispersed in the sky, and whose traces disappeared in the earth. I was your neighbor. My body kept you

company for some days and shortly you will find just an empty body of mine which will be stationary after (all its) movement and silent after speech so that my calmness, the closing of my eyes, and the stillness of my limbs may provide you counsel, because it is more of a counsel for those who take a lesson (from it) than eloquent speech and a ready word. I am departing from you like one who is eager to meet (someone). Tomorrow you will look at my days, then my inner side will be disclosed to you. You will come to understand me after I vacate my place and it is occupied by someone else.¹

1. *Nahj al-Balāgha*, Sermon 149.



QUDS DAY: UNITY AGAINST INJUSTICE

Back in 1979, shortly after leading an Islamic revolution, Ayatullah Khomeini named the last Friday of the month of Ramadan as *Quds* Day and said, “I call the world Muslims and the Islamic governments to join the Palestinians in order to segregate the Zionist regime and its supporters. I declare the last Friday from the holy month of Ramadan as International *Quds* day, and invite the Muslims around the globe to hold rallies in solidarity with the Palestine and in favor of their legal rights on that day. I hope that the holy day, which religiously, coincides with the “decree days” could determine the destiny of Palestinians as well.”¹

The declaration of the International ‘*Quds* Day’ by Imam Khomeini was a good tiding for reviving the Palestine struggle. Accordingly, every year on the last Friday of the holy month of Ramadan, worldwide rallies are held to commemorate the Palestinian people’s resistance against Israel and their struggles to liberate their territories which have been occupied by Israel for decades.

Imam Khomeini also said regarding the importance of International *Quds* Day, “*Quds* Day is an Islamic day and an Islamic general mobilization day. I hope that this theme is a precursor to the formation of the ‘Party of the Oppressed’ throughout the world. And I hope that a party named ‘Party of the Oppressed’ comes into being throughout the world and all the oppressed have a say in this party; and the problems that are present in the path of the oppressed are removed; and they rise up against the oppressors and the plunderers of both the East and the West; and no longer permit the oppressors to oppress the downtrodden of the world; and the call of Islam and the promise of Islam which is the rule of the oppressed over the oppressors and ‘inheritance of the earth’ that is for the oppressed, be realized.” He also mentioned unity of Muslims as the main remedy of this problem.²

This annual event is seen as an opportunity for freedom-seeking people across the world, regardless

of faith, to voice their support for the cause of Palestine and vent their anger against the apartheid regime of Israel. Millions of people in Iran and other Muslim and non-Muslim countries worldwide hold rallies in solidarity with the Palestinian people. *Quds* Day is a far cry from a casual Islamic religious event. It is, indeed, a human rights event open to both Muslim and non-Muslims alike.³

This year, the *Quds* Day is special for it is commemorated nearly after the anniversary of Imam Khomeini’s demise, on June 4th. Hence, this year, *Quds* is a day for both defending the oppressed and honoring their leader.



1. *Ṣaḥīfī Imām*, vol. 9, p. 267.

2. *Ibid.*, p. 255.

3. Taken from:

• www.khomeini.ir.

• www.sayyidali.com.

IN STEP WITH THE SUN

TRUE SHĪ'A OF IMAM 'ALĪ


(P.B.U.H.)



When 'Alī b. Mūsā al-Riḍā (P.B.U.H.) was made the heir apparent, the doorman came to him and said, "There are some people at the door who wish to meet you and are claiming, 'We are from the Shġ'a of Imam 'AlĪ (P.B.U.H.).'"

Imam (P.B.U.H.) said to him, "I am busy! Send them away! Send them away!"

On the second day they came and said the same, and were replied to in the same way. They kept coming and were being told to go away like this for two months. They despaired from meeting Imam Riḍā (P.B.U.H.) and said to the doorman, "Tell our Master (P.B.U.H.) that we are the Shġ'as of his father, 'AlĪ b. Abġ Ṭālib (P.B.U.H.) and are being chided by our enemies due to not being able to meet you and we do not like this. We are leaving our city due to the chiding remarks of our enemies and their laughing at us."



Imam Riḍā (P.B.U.H.) said, “Give them permission to enter.”

They entered to meet him and saluted him, but he did not return their salutation and did not permit them to sit, so they remained standing, and said, “O’ son of the Messenger of Allah (P.B.U.H.)! What is this great estrangement after being hidden from us?”

Imam (P.B.U.H.) said, “Say ‘Whatever affliction that may visit you is because of what your hands have earned, and He excuses many [an offense]’ (42:30) I have not dealt with you except by my Lord and by the Messenger of Allah (P.B.U.H. & H.H.) and by the Commander of the Faithful (P.B.U.H.) and the purified fathers (P.B.U.T.) after them who are annoyed with you.”

They asked, “Why is that so?”

Imam (P.B.U.H.) replied, “For your claim that you are the Shī‘as of the Commander of the Faithful (P.B.U.H.). Woe be on you! You are going against him in most of your deeds and are deficient in many of

the obligations. You are complacent about the great rights of your brothers, and are observing dissimulation where there is no need for it while avoiding it where there is a need for it. Rather, you should have said that you are his friends and among those that love him and are friends of his friends and enemies to his enemies.”

They said, “O’ son of the Messenger of Allah (P.B.U.H.)! We seek forgiveness from Allah and repent to Him.”

Imam Riḍā (P.B.U.H.) said, “Welcome to you O’ my brothers and friends! Come up.”¹

1. *Al-Tafsīr al-Mansūb ilā al-Imām al-‘Askarī* (P.B.U.H.), p. 312, ḥadīth 159.

RAMADAN, THE MONTH OF BLESSINGS

BLESSINGS OF *LAYLAT* *AL-QADR*

It is the heart of the month of Ramadan;

Imam Ṣādiq (P.B.U.H.) said, "...the master of the months is the month of Allah, the month of Ramadan, and the heart of the month of Ramadan is the Night of *Qadr*..."



The holy Qur'an was sent down on this Night;
"Indeed We sent it down on the Night of Ordainment." (97:1)

It is better than a thousand months, i.e. more than eighty years, the length of a fairly long blessed life;
"The Night of Ordainment is better than a thousand months." (97:3)

1 > 1000

Every year on this Night, the angels descend to assign the fates;

"In it the angels and the Spirit descend, by the leave of their Lord, with every command." (97:4)

"...Satan is fastened in chains..." , as Imam Ṣādiq (P.B.U.H.) said.

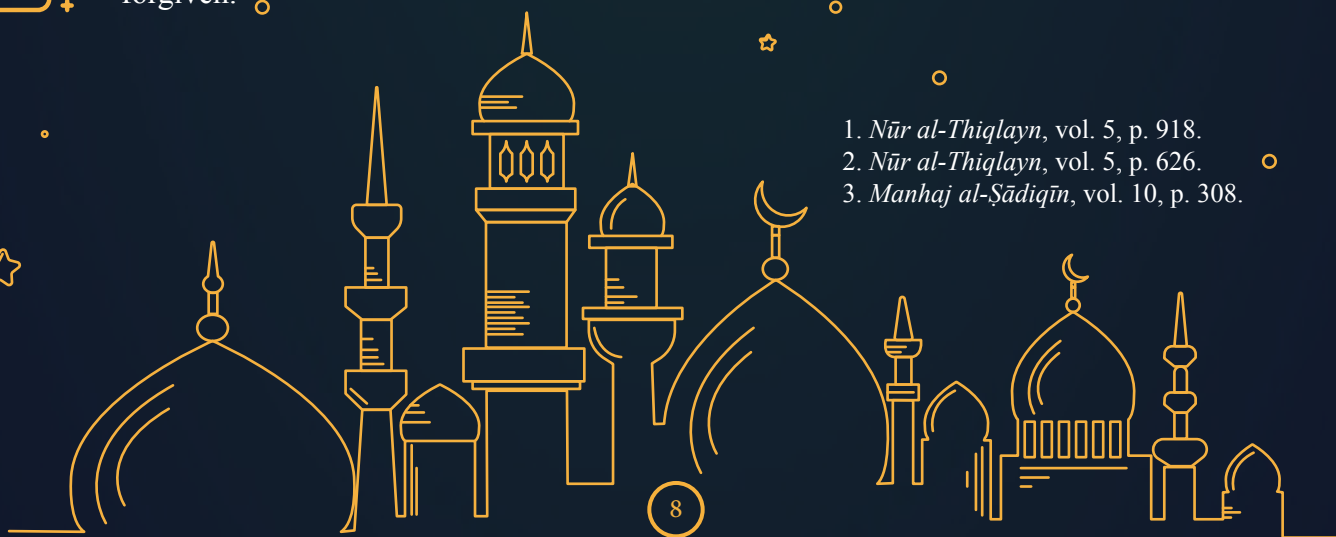
All that night, there is peace and goodness from Allah to His creatures until the appearance of dawn;
"It is peaceful until the rising of the dawn." (97:5)



Sins will be forgiven on this night;

The holy Prophet (P.B.U.H. & H.H.) said, "Whoever stays up the Night of *Qadr* (performing recommended acts) and is faithful and believes in the Day of Judgment, all his sins will be forgiven."

1. *Nūr al-Thiqlayn*, vol. 5, p. 918.
2. *Nūr al-Thiqlayn*, vol. 5, p. 626.
3. *Manhaj al-Ṣādiqīn*, vol. 10, p. 308.

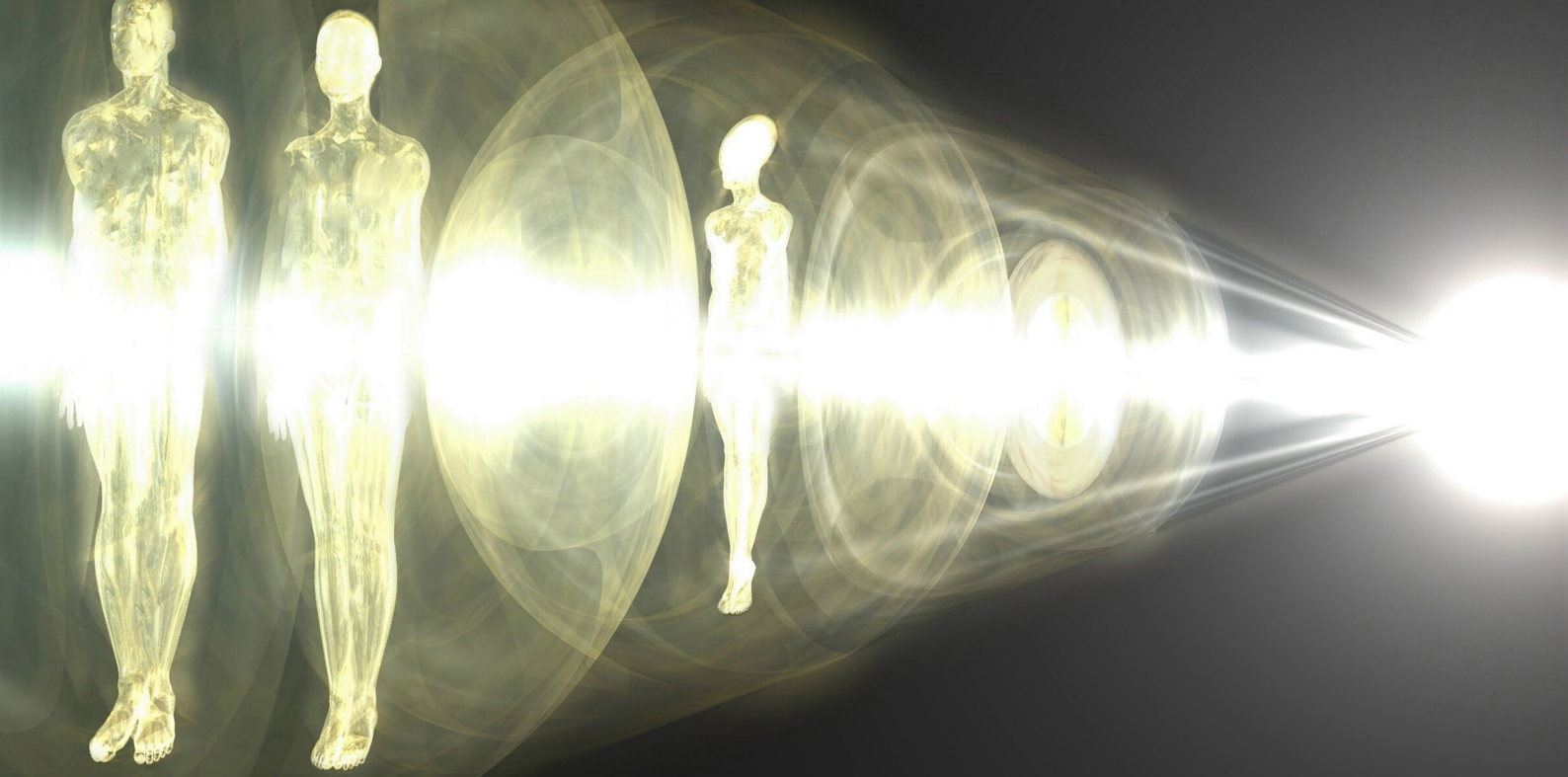




ISLAMIC BELIEFS

IS THE RESURRECTION CORPORAL OR SPIRITUAL?

The Resurrection of the human being after death is the beginning of an endless journey into the mysterious world. One of the mysteries of that world is the state of the soul and body on the Judgment day. Thus, this question arises as to whether the body and soul join each other in the afterlife, or not. In other words, is the Resurrection merely spiritual or physical? This issue is so important that it affects our attitude about the quality of punishments and reward in the hereafter. Considering the importance of the issue, we will now discuss this issue further.



A Brief Glimpse

The physical Resurrection refers to the fact that, the soul will accompany a corporal body which resembles the worldly one. Accordingly, not only the soul will be resurrected in the afterlife, but also a body which is more similar to the worldly one will be resurrected too.

A Quick Traditional Response

There are plenty of the Qur'anic verses that clearly prove the corporality of the Resurrection. The Holy Qur'an reads, "Does man suppose that We shall not put together his bones? Yes indeed, We are able to proportion [even] his fingertips!" (75:3-4) Restoration of the fingers refers to the ultimate power of Allah the Majestic that will present man physically in the hereafter. The other argument that proves the possibility of corporal Resurrection is related to phenomena, which took place in this world: for instance, reviving the dead birds by prophet Abraham (P.B.U.H.) (2:260), reviving seventy people from the nation of prophet Moses (P.B.U.H.) (2:55-56), reviving the Israelites' victim (2:72-73), reviving the dead Israelites nation (2:243), reviving prophet 'Uzayr (P.B.U.H.) after he died for hundred years (2:259), reviving the dead by prophet Jesus (P.B.U.H.) (5:110) and reviving the Companions of the Cave after more than three hundred years (18:21). In this respect Imam Šādiq (P.B.U.H.) stated that, "Allah the Almighty cast the soul of the believers into a body to eat and drink from the Allah's bounties. Their body resembles their worldly bodies so that others can recognize them by the same worldly face."¹

1. *Al-Kāfi*, vol. 3, p. 245.

A Quick Rational Response

Muslim philosophers agree on physical as well as spiritual Resurrection. That is, the human soul will join the body in the Doomsday. There are different explanations about the quality of the soul in the Resurrection. The most comprehensive explanation is based on the fact that the human being's soul is an active, living and moving being which is nourished by the deeds and intentions of man in his life. In other words, the human being's soul in his journey through the material world enlightens or tarnishes his ultimate face as a result of his choices and preferred actions. Let's take an example of a silkworm, which during his journey in cocoon shapes itself, whether it becomes a beautiful butterfly or a dead insect. Likewise, the human being forms his ultimate body during this life, and finally he will reveal his esoteric face in the Resurrection through a physical body which resembles the worldly body. Therefore, the otherworldly body is not an independent or ideal body; rather it is the manifestation of the reality of the soul, which resembles the former body in character and personality.²

* Compiled and Translated by Mohammad Javad Norouzi

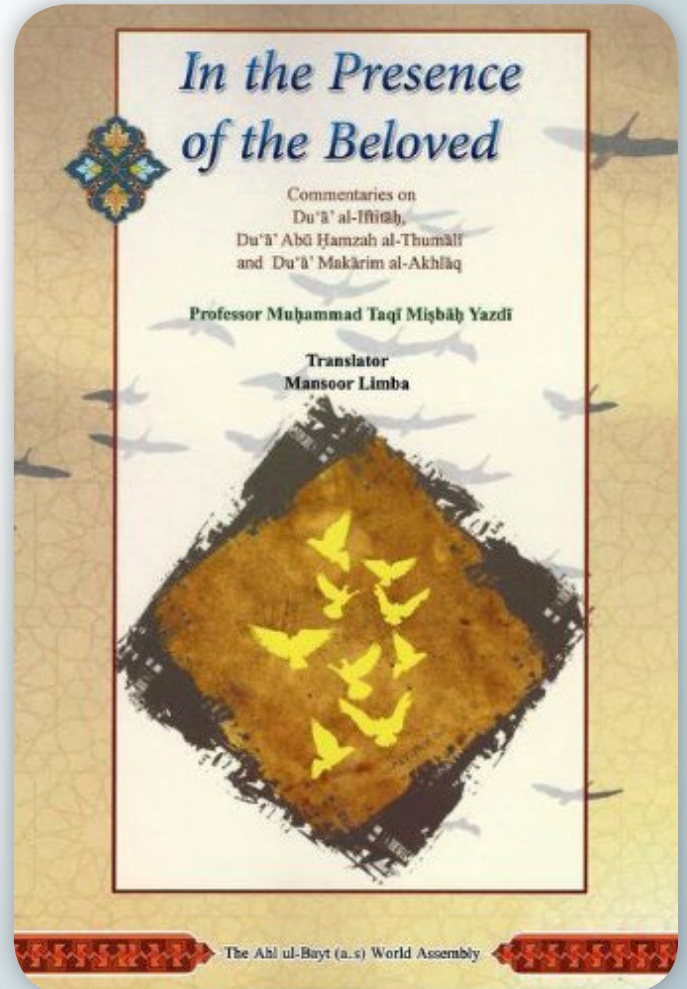
2. Taken from: *Exposition of al-Asfār*; by: Imam Khomeini, vol. 3, p. 207.

READ ONE BOOK PER WEEK

IN THE PRESENCE OF THE BELOVED

We live in a world in which the fight for material goods is omnipresent. We fight to obtain everything material but no matter how much material good we gather, we are never satisfied. This is because we are actually in want of something that we cannot identify, the lack of which causes us to feel empty and in need. This emptiness can only be filled by seeking the Almighty Allah. In this regard, Ayatullah Muḥammad Taqī Miṣbāḥ Yazdī has provided a collection of lectures about *du'ā* in his book entitled *In the Presence of the Beloved*. This great book consists of four parts. The first part concentrates on the importance of supplication in general. The other three parts deal in detail about *Du'ā al-Iftitāḥ*, *Du'ā Abū Ḥamza al-Thumālī*, and *Du'ā Makārim al-Akhlāq*.¹

1. *In the Presence of the Beloved*, p. 1.





O' ALLAH! I ASK YOU...

SEND BLESSINGS UPON THE COMMANDER OF THE FAITHFUL

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَخِي نَبِيِّكَ، وَوَلِيِّهِ وَصَفِيِّهِ وَوَزِيرِهِ،

O' Allah! Send blessings upon the Commander of the Faithful, 'Alī b. Abī Ṭālib, the brother, ally, choice, and patron of Your Prophet,

وَمُسْتَوْدَعِ عِلْمِهِ، وَمَوْضِعِ سِرِّهِ، وَبَابِ حِكْمَتِهِ، وَالنَّاطِقِ بِحُجَّتِهِ، وَالدَّاعِي إِلَى شَرِيعَتِهِ، وَخَلِيفَتِهِ فِي أُمَّتِهِ،

the store of his knowledge, the depot of his secrets, the door to his wisdom, the spokesman with his arguments, the caller to his code of law, his viceroy in his community,

وَمُفَرِّجِ الْكُرْبِ عَنْ وَجْهِهِ، قَاصِمِ الْكَفَرَةِ، وَمُرْغِمِ الْفَجَرَةِ، الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى.

the reliever of agonies from his face, the terminator of the infidels, and the conqueror of the wicked ones; You have made him, with regard to his position to Your Prophet, occupy the same position that (prophet) Aaron enjoyed with (prophet) Moses.

اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ،

O' Allah! Give support to anyone who supports him, be the enemy of everyone who antagonizes him, give victory to anyone who gives him his victory, disappoint everyone who disappoints him,

وَالْعَنْ مَنْ نَصَبَ لَهُ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ،

and lay curse on any one who incurs his hostility from past and future generations,

وَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْصِيَاءِ أَنْبِيَائِكَ يَا رَبَّ الْعَالَمِينَ.

and bless him with the best blessings that You have ever poured on any of Your prophets' successors. O' Lord of the worlds!^{1,2}

1. Invocation of blessings upon Imam 'Alī (P.B.U.H.), the Commander of the Faithful, narrated from Imam 'Askari (P.B.U.H.).

2. *Miṣbāḥ al-Mutahajjid wa silāḥ al-Muta'abbid*, vol. 1, p. 400.